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THE BURMA NEWS

NOVEMBER, 1937

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THE

BURMA NEWS

H. W. SMITH, *Editor.*

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Outline of the Life of Miss Ruth Whitaker Ranney

Miss Ranney and Miss Phinney have been spending the rainy season this year in Grey Cottage, Taunggyi, surrounded by retired missionaries who were some of their oldest and dearest friends, and close to the mission physician. Still the prized and cherished life of Miss Ranney began to show signs of weakening as paralysis set in and on Saturday, October 30, at 8-30 p.m., after a severe and drenching storm of rain had ended, her life quietly passed out.

Ruth Whitaker, daughter of Daniel and Mary Bennett Whitaker, pioneer missionaries to the Karens of Toungoo, was born in Toungoo, Burma, February 24, 1857. Her father died when she was six months old and her mother later married Mr. Thomas Ranney, at whose request her little girls, Mary and Ruth added his name to theirs. This was the Ranney who was engaged as a mission printer in Moulmein and when Pegu was conquered he came to Rangoon and took up Christian printing on his own responsibility. He also was the Mr. Ranney who went out to sea with Dr. Judson from Moulmein when Dr. Judson was making his final struggle against disease, and he it was who committed the worn-out body of our heroic pioneer to its watery grave.

The family went home when Ruth was three years old and she was brought up and educated at Homer, N. Y. In 1885 she came out to join her grandparents, Rev. Cephas and Stella Kneeland Bennett, arriving in Rangoon January 5. For six and a half years she engaged in general evangelistic work amongst the Burmans, also acting as assistant pastor to Dr. Cushing officiating pastor to what was then the English Baptist Church, now the Immanuel Baptist Church.

After her first furlough, Miss Ranney was joined by Miss Phinney and together they opened the Burmese Women's Bible School in Rangoon which in later years was moved out to Insein on the invitation of Burmese Christians who gave the land for the buildings. Mrs. A. M. Brooks of Hamilton, N. Y., who had heard Miss Ranney speak of her little class of girls to whom she was teaching the Bible and of her desire and Miss Phinney's to start a Bible School for Burmese women, undertook to guarantee Miss Ranney's support for this work and influenced a friend of hers, Miss Mary Chapman, to do the same for Miss Phinney. Thus both were definitely set aside for this specific object and never swerved from it. Mrs. Brooks continued her support as long as she lived, nineteen years, and Miss Chapman for the period of her life, thirty-six years to the end of 1928, not ceasing to pray daily for this specific object, both work and workers.

Miss Ranney, with Miss Phinney, resigned from the Bible school in February 1929, and settled in Kalaw at "Genesee," but continued to do literary work as long as she was able. Her whole life work was done under the handicap of indifferent health, and only in the exercise of constant self denial, was she able to carry on the work as long as she did.

Subsequent to the death on November 28, 1928, of her sister Mary, she came into possession of a legacy that enabled her to be independent and she immediately gave up her income from the Woman's Board. She spent little on herself, always giving liberally to the Lord's work in many places.

When freed from the daily routine of class work in the Bible School and resident in Kalaw, she gave herself and much of her income to distributing helpful literature, through the post. She bought and distributed over 1000 Pocket League Testaments, largely to students of A. B. M. Schools in the senior classes.

Another occupation of her fertile brain was the keeping in touch with new and spiritually helpful books, sending them out to missionaries on their birthdays, the last one being to Miss Tingley for the 31st October. She often said playfully that she did not intend for her Lord to come, and find her with an unused bank account and to this end she constantly kept in touch with needs, not only in Burma but in India and China. No needy organization appealed to her in vain.

The prospect of approaching death did not disturb her. Her only regret was that she must leave her life-companion. After she was deprived of speech in general one little expression was possible. It was, "Jesus is near."

Miss Ranney's life is remarkably suggestive to all who are interested in the history of the A. B. M. in Burma — Mr. Whitaker's remarkable work in the Toungoo hills and the spread of the gospel message in an altogether new and unexpectedly fruitful field will be more and more called to mind in the future, Mr. Ranney's most tenderly intimate relation to Dr. Judson in the last days that he was face to face with death not looking into the faces of hideous prison executioners, but into the face of his Saviour and Lord. Then the bold stroke of Mr. Ranney in moving his printing business to Rangoon on his own responsibility and thus inducing the Mission to centre its publishing interests in Rangoon also the continuance of the printing work in Rangoon by Miss Ranney's grandfather and the combining of the various mission printing enterprizes into one.

Then Miss Ranney's years of devotion to evangelistic work under the influence and instruction of her grandmother, Mrs. Bennett, whose fame as a wise evangelist was second to none unless it be to Mrs. Ingalls. Dr. Cushing, with whom she worked in the English Church left an indelible record as an evangelistic worker. Catching the spirit of these associates she perpetuated it in the long and fruitful reproduction of Christian service.

The Burmese womens' work has centred very much around the Bible School, housed so long in the retired "Bethshalom" at Insein. In olden time the Master sent disciples out two and two. In Burma Miss Ranney and Miss Phinney have rejoiced in their fellowship and they have sustained each other in their educational, evangelistic and literary work.

The funeral service was at the Taunggyi Church at 3-30 p.m. on Sunday, the 31st of October, 1937. The heavy storm of Saturday evening repeated itself on Sunday evening and the interment was postponed until Monday morning. Rev. Mr. Varney

of Kalaw was present and spoke enthusiastically of Miss Ranney's influence in her later years at Kalaw.

W. St. J.

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The shadows have fallen again on our little mission group in Taunggyi. In ten months, three have been called to Higher Service and each departure has left us sad and oft-times perplexed as we feel the need of their advice or ministrations.

To-day we laid to rest dear Ruth Whittaker Ranney, soon after the sun climbed over the eastern hills and flooded the little cemetery with morning glory. She left us Saturday evening, October 30, and slipped away so quietly and peacefully that at least one watcher could scarcely accept the fact that she had gone from her life forever after fifty years of close and loving fellowship.

There is much that those who knew Ruth Ranney would like to write, for her life was long and very rare in the quality of service she rendered to Burma. Miss Phinney's tribute, read at the memorial service by Dr. St. John and Rev. Mr. Varney's will show how it was linked up with the entire Mission work from the days of Judson to the present. Few there are who have had such an historical background. The waters of her life ran deep and no one can fully measure the service she rendered to the Kingdom of God here. The purchase, mailing and following up of well over one thousand copies of the New Testament is in itself a great service and to be rendered in failing strength is indeed a record. Her years spent in the Womens' Burmese Bible school were very fruitful and no student left the school with an inadequate knowledge of the Bible she knew and loved so well. Her faith was strong and her convictions were worth defending and courageously she stood by them. Her largess was very generous and unostentatiously given and blessed a larger number than most of us realize. She was a dear friend and for some time a near neighbour, always cheery, humorous and helpful. Her going leaves many sad and one, her close companion for half a century, lonely indeed.

The funeral services were conducted by Dr. St. John and Rev. Mr. Varney of Kalaw. No note of sadness was sounded, it was triumphant throughout. At three o'clock Sunday afternoon a short prayer service was held at Grey Rock, her home for the last few months. The selection read at the last family worship she and Miss Phinney had together, was read and it emphasized the loving care the Father has for those who have reached the evening of life. Two tender prayers followed and then came the short journey to the church where at 3-30 a beautiful service was held. Special music was rendered; her favourite Psalm, the twenty-third, was read by U Ba Shin and her favourite hymn was sung,

"How firm a foundation ye saints of the Lord,
Is laid for your faith in His excellent Word."

Then Miss Phinney's tribute was read and both Dr. St. John and Mr. Varney added to it as her beautiful life had appealed to them.

As heavy rain came on just at the close of the service Miss Phinney requested that the funeral at the grave be deferred until the next day; so the body rested in the church during the night. At 8 a.m. Monday morning a large group of missionary friends and those of the church whose duties permitted them to be present, gathered in the little Government cemetery at the foot of the east hills and committed this dear friend to her last rest, in a service that was very tender and comforting. It was

conducted by Mr. Varney as Dr. St. John had been compelled to leave that day with others who had remained over for the services. The sunshine filtered in through the trees and made a sight those of us gathered there will long remember. Taunggyi's wealth of flowers linked all services with the Father to whom her spirit had ascended and there we left her to await a glorious resurrection.

Lizbeth Hughes.

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It was my privilege to be with Miss Phinney and to help her in the care of our dear Miss Ranney during the last week of her life on earth until the Angel we call Death came to take her to the Home prepared for her in the Mansions Above.

It seems to have been a slight stroke that came to her on Sunday afternoon, the 24th October. The Friday evening previous she had been for a drive with Miss Phinney and myself and had seemed thoroughly to enjoy it, directing where to go in order to see new roads.

From Sunday afernoon she was unable to speak so that she could be understood, but for three days could answer by "yes" or "no" when a question was put to her. One sentence was however clearly spoken on Tuesday, "Jesus is near," but how much it revealed of what was passing through her mind! At another and later time as I was sitting by her side she said distinctly, "pray," but to be quite sure that I had understood correctly, I raised the question and was answered clearly. At the end she pressed my hand. When restless and apparently disturbed in her mind, we could always quieten her by repeating passages of Scripture. Once I sang, "Tell me the old, old Story." She was quite beyond speech then but patted my hand.

By Thursday paralysis had spread all down the right side and there was difficulty in swallowing. From Friday she could take nothing but the pulse was so strong that no one thought the end could be near. Saturday afternoon Dr. Grace Seagrave arrived returning to Loikaw and she found Miss Ranney with a temperature and signs of pneumonia, but expressed the opinion, based on the heart's action, that life would continue several days. That evening I had arranged to go on duty at midnight and had a Karen nurse installed for the first half of the night, but had not yet retired when the nurse called me at 8 o'clock to come saying that there was a definite change, which I recognized immediately. Miss Phinney was already there and together we sat on either side and watched life so gently ebb away that we hardly knew when it ended fifteen minutes later, and Miss Ranney was "Forever with the Lord" whom she had so faithfully served during a long life.

One of the local nurses, a Shan, Ma Nang Swan, said that when she first went to Rangoon from the Shan States, as a girl, it was to Miss Ranney's Bible school when it was in Rangoon and was the only stopping place for girls coming to the metropolis and that she had never forgotten the kindness shown her.

A very happy memory of Miss Ranney to me will always be evening prayers with the children of their employees, when she told a Bible story and taught the verse of a children's hymn.

Elizabeth M. Heptonstall.

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Kutkai

The largest Bible Conference in our Mission was held the first ten days of October. Pastors, preachers, teachers, and leaders to the number of about two hundred had come for the occasion. At this time we not only have Bible Study but we also review

the past year's work and then lay new plans for the coming year. We take time to listen to the evangelists from near and far, we allow even the downhearted, those who cannot report of great victories, to speak and we give them a sympathetic hearing. But never before in our Mission have we made such strides forward as during the year just behind us. More than 300 new families have been added to us during the year. The pastors reported 557 baptisms. New small schools have been opened in strategic places and more than 20 new villages have been entered and work established.

One afternoon we talked about the need of a church in Kutkai and in about half an hour we had raised Rs. 3,600 right there in the meeting. We hope to be able to collect Rs. 10,000 so that we can build a church that will be an honour to the name of Christ and to our Mission. We are now digging for the foundation. Just now some villagers have come to dig. They have brought their own food, their own hoes and will donate two days of hard labour. Thus we hope to use lots of free labour and to take our time in erecting the building, which will be made of uncut stone laid in lime mortar.

During the last week the students in the Bible School have had the pleasure to help ten families get rid of the nats. Thus we are on the march.

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A Visit to Myitkyina

During the last two weeks of September the pastors, evangelists and some of the leaders of the Myitkyina and Sumprabum districts gathered for conference and Bible study and prayer. There was a large gathering and it was my privilege to teach them Bible Introduction and Church History for two hours every day. Saya Ba Te and others had also come for the occasion. Rev. Houghton of the B. C. M. S. also came and preached a good sermon in good Kachin. But he could stay a couple of days only.

It was a pleasure to see the A. B. M. Kachin compound. Everything was so orderly and clean. Buildings were well oiled and painted. The fence around the compound is one of the finest I have ever seen. The fence posts are made of cement, the wiring is of the best kind and so well attached and stretched that there is not the slightest sag anywhere. Never has the Kachin compound looked better than it does to-day.

But these folks up there are not satisfied with things as they are. They still have great plans for the future. Soon a beautiful church will be erected. Money is now being collected and brought in daily. In a short time Rs. 3,000 had been promised and the outlying district is still to be heard from.

True to Kachin missionary tradition all work such as making of fence-posts and fencing and building and gardening, etc., etc., all work, is done by the pupils in the school.

G. A. Sword,
Kutkai.

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Maymyo

English Work.

The four days special meetings, conducted here by Evangelist Lewis, of the "Young People's Fellowship Movement" were greatly worth-while. His addresses were arresting, arousing, and persuasive, and called for complete separation from the world unto Jesus Christ. Eighty-three cards were signed, chiefly by young people, of which sixty-five were for Re-consecration, and eighteen for Decision to receive Jesus Christ as a Personal Saviour. Personal letters were written to all those who signed; a "Follow up League" was formed to spiritually care for them and to carry forward the Revival which had been, by Divine Grace, so auspiciously

begun, and a "Fellowship Club" of twenty-three Constituent members was organized. The pledge of this club reads as follows, — "I pledge to (1) Read my Bible daily. (2) Pray at least twice each day. (3) Attend Christian services regularly, especially prayer meeting. (4) Try to win others to Jesus Christ. (5) Unless providentially hindered, to attend every meeting of the Club."

Burmese Work.

Saya Ko Ko Gyi, formerly of the Rangoon City Mission Society, has promisingly begun his duties as Assistant Pastor, with the understanding that if satisfactory to the membership at the end of, say, four months, he will become the full-time Pastor, in succession to Rev. Ba Oh who is retiring after about thirty years pastoral care of this Branch of Christ's Church. This young Assistant has organized a young men's Bible class and a C. E. Society; I have found him to be earnest in evangelization-work. May God's rich blessing rest upon his ministry in this station. There are many intelligent and devoted members who will wholeheartedly respond to enthusiastic leadership. There is much room here for growth and no reason why this Church should not become strong and influential, as the church at Ephesus and at Philippi.

Special Features.

On October 22nd, before an assembly of fully three hundred invited friends, I solemnized the marriage of Ma Khin May, daughter of U Maung Gyi, retired Treasury Officer, and Saya Thet Swe, Headmaster of the A. B. M. High School, Pyinmana. The reception was held at the A. B. M. Girls' school. Around some forty small tables, laden with appetizing viands, to the strains of a well-trained orchestra, the happy guests were entertained. After felicitous toasts and replies, the young couple departed for their honeymoon, followed by the congratulations, good wishes, and prayers of their numerous friends. Thank God for the establishment of influential CHRISTIAN HOMES in Burma.

About three miles from Maymyo, is situated the Hindoo Gurkha village of Salin. Although there are a hundred houses in that village, there is only one Christian there! He is a man 32 years of age, afflicted with a deformity of the spine. When in despair and on the point of hanging himself, owing to his bodily affliction and poor circumstances, Dennis Maulle, our Gurkha evangelist, told him the story of the Lord Jesus and His wonderful salvation. Eagerly he drank in the message of Divine Love and rested his soul's trust in the Saviour. Now he is a happy believer, in his little $12' \times 12'$ earth-floor hut, both walled and roofed with tin from kerosine oil tins. Yesterday, accompaniel by four Christian workers, including Dennis Maulle, the writer spent an hour with this solitary representative of Jesus Christ. It flashed into my mind that here was an unique opportunity to demonstrate to the say, five hundred villagers (5 to a house), that God is a living, omnipotent, loving, prayer-hearing and prayer-answering God. So we each in turn fervently prayed that for the glory of God, His servant who spent three months in hospitals without improvement, might be completely healed, fully restored to normal health and strength, to become a walking miracle of Grace in their streets. The verses which we read — John 14: 13-14 and 16: 23-24, justified us in so praying.

To-day, three workers have gone to a Burman Buddhist village of seventy houses, wherein are three Christian Karen homes, to there lay the claims of Christ before the non-Christians, with the hope that the headman who has been halting between Buddhism and Christianity, may become this very day a rejoicing believer and that

many others may, likewise, receive God's supreme and priceless Gift of His well-beloved Son.

Dear fellow Christians, in the far-off home-land, through whose munificence we missionaries are privileged to be in beautiful Burma, let us assure you that we find the Gospel of Christ, to be increasingly satisfying to ourselves and to the hundred thousand Christians who have been gathered into our Burman, Karen, Shan, Chin, Kachin, Lisu, Wa, Lahu, Talaing, Indian, Chinese, and Anglo-Burman Churches. Christ is the Unique, the Absolute, the Incomparable, the One and Only and All-sufficient Saviour and Lord, in whom we trust, whom we love, *Who alone is able to meet and satisfy* the spiritual needs of the teeming in America, as we also pray for you, and the more especially in this period of world-wide upheaval and uncertainty, that we may be increasingly worthy to be His Representatives and yours.

Ernest Grigg.

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Toungoo — Burman

Convention and Reference Committee have been the most absorbing interests of the month and those who have been in Rochester Theological Seminary felt themselves greatly favoured at having Dr. and Mrs. Beaven at the Convention. Four of us were seminary mates of Dr. Beaven and one was a student under him.

One of the interesting things connected with the religious services was that two missionaries who conducted opening services had chosen identical scripture lessons and had developed them nearly in the same manner. Later Dr. Beaven's address was based on the same lesson that the two missionaries had chosen.

One village in which we had a Daily Vacation Bible School last hot season has asked us through its headman to send them a Christian teacher. Already thirty-five children have been promised and from five to seven baskets of paddy promised for each child. It seems probable that a school of such size may be opened, that the salary of the teacher can be paid by the District Council. The headman has stated that he is bringing in two of his children to place them in our school and if they wish to become Christians they may do so. This has encouraged us to attempt greater things along the line of the Daily Vacation Bible School; already we have a sufficient number of Christians in one village through the work of the Daily Vacation Bible School to enable us to organize a church there. In this village plans are now being made for the erection of a chapel. Land has been acquired and it is planned on having a two storied building, the lower storey being used for the school. The opposition which was rather intense two years ago has begun to die down and the attendance in the school has been increasing.

Again we are made to realize that our work contributes to all our work in Burma and that we lose what others gain. One of our boys who finished high school in Toungoo and had two years in college could not find work in Toungoo. He secured work elsewhere and his mother has already left us to make a home for him. His father will later leave, thus we lose one of the most active Christian families we have.

One of our old students entered college this year. While in Bixby he seemingly was very open to Christianity, but not ready to make the decision for Christ. He attended the Institute at Pyinmana and seemed interested in the religious services. One of my teachers who saw him there was greatly pleased at his evident increase of interest in the religious side of the work. Hope springs anew at what we see and hear.

Lewis B. Rogers.

Pyinmana

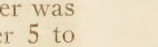
There are anxious days as this goes to press. Little Bruce Cummings, three years old, was bitten badly about the face and shoulders by a mad dog last week. Prompt steps were taken to cauterize the wounds and give anti-rabies injections. Examination of the dog's brain at the Pasteur Institute, Rangoon, showed rabies to be present. The Cummings took the child to Rangoon for full treatment at the Pasteur Institute and General Hospital. To date the little fellow is holding his own against a threatened sepsis of the wounds. Unless something untoward happens the treatment will effectively control the rabies injection. We ask your prayers for the boy and his parents in these trying times.

One of our school boys and another man were bitten by the same dog. The school boy is getting the full treatment of serum; the other man has refused to take the treatment saying he will depend on "Burmese medicine."

In our yearly programme the two outstanding events of October are our Rural Reconstruction and Christian Workers Institute and the All Burma Baptist Convention. The former was held for ten days from October 5 to 15. Our chief Bible teacher this year was Thra Saw Chit Maung, B.A., B.L., B.D. who our friends in Burma know as the effective Superintendent of the large Pegu Karen High School at Rangoon and who is known in America for the helpful impact he made on our Northern Baptists while studying at Newton and Northern Seminary in 1932-34. He set himself a tremendous task by choosing as subjects some of the great doctrines of the Christian Religion. These he handled faithfully and effectively. He reached the high spot of the conference on the evening of Youth's Day when he spoke to above 300 young people and delegates from thirteen Young People's Societies in Burma. It was a stirring address. Our good friend Rev. M. L. Streeter of Tavoy brought us a series of talks on the Church convenant, besides special talks to the young people and the local Church. We particularly appreciate his help in giving the Institute programme a high tone of spiritual vigour. Mr. Streeter said he would tell of the Institute in some detail so we will not write of it further. There were fifty persons registered and they attended throughout the whole ten days. Thirty-two registered and attended more than three days and an additional 165 attended one or more of the special day programmes. This was besides the visitors for evening meetings. We feel that this year's course has been a great blessing to us. Next year we will have another.

The All Burma Baptist Convention held at Bassein was attended by the writer to his profit. There were seven other delegates and representatives of the Agricultural School and Pyinmana Church and our next event is to welcome Brayton and Mrs. Case back from America on the 23rd of November.

Joe Smith.



Pyinmina Rural Reconstruction Institute

It is a pleasure for me as a seeker, observer, and in a small way, a contributor to record as briefly as possible those features which made the Seventeenth Annual Short Course Rural Reconstruction Institute at Pyinmana an unqualified success.

Beginning on the 5th of October, the Institute, with unabated interest continued for ten days. Representatives from Burmese, Karens, Chins, Kachins, Anglo-Indians and Americans sat together at the feast of "good things" prayerfully prepared for them by our generous hosts —

the Pyinmana Agricultural School. Eagerly and appreciatively were note books and minds filled with information and inspiration with which to meet our particular problems which are sure to challenge us in our respective fields of labour. From the first word of welcome by Big Joe Smith did we feel that full preparation had been made for us who were really "hungry" physically, mentally and spiritually. The practical subjects of soil, food for pigs or chickens, health, rural education, citizenship, and Christian living were permeated with a sense that there is nothing really secular; but all are related to the teachings of Christ and His Kingdom.

Regular Spiritual Food. The daily diversified programme began with a devotional half hour under the leadership of a preacher or Bible Woman emphasizing the vital need of prayer, and a closer walk with God.

Saw Chit Maung, presented constructively a unique approach to the inevitable questions concerning the Bible and its inspiration — Jesus' Ministry, Death, and Resurrection, together with the Holy Spirit in relation to Pentecost and our own Christian experience. His evident desire to help us all meet fearlessly any questions which frequently arise concerning the elements of our Christian faith was a real contribution to us all.

Daw Hannah, although coming from a prolonged and painful illness, came as usual to render her unique service to the Institute. Since the Daily Vacation Bible School is no longer an experiment, she did not lecture especially on that subject, but reminded us of the value of the child as shown in the boyhood beginnings of the great Spurgeon of London, or of the first days of the World Sunday School Movement under the unceasing labours of its founder, Robert Raikes. She gave us three key words as touchstones during the Institute days, as follows: — *Vision,* to see all there is for us; *Decision,* we should resolve and decide to make the things we see our own; and *Action,* we should go to our villages to actually carry out all that has been so freely imparted to us by those who now know by experience.

At the request of Rev. J. M. Smith, Superintendent, M. L. Streeter of Tavoy brought frequent messages to the Institute on the general theme — "The Deepening of the Christian Life" in terms of the Church Covenant, (as written for the Burma Church by Dr. Judson). The practical nature of the subject seemed to call forth a healthy reaction, which was gratifying.

Special Religious Treats. Saturday was "Youth's Day" culminating in Christian Endeavour Rally with U Ba Gywe, presiding.

At 8-15 a.m. Rev. M. L. Streeter of Tavoy spoke on the subject, "Christ's Programme for Youth." He set forth the task to-day as that of Building the Kingdom of God, and sought to show Christ's own use of children and young men relative to that same task, concluding with definite suggestions as to how young people, here and now, may have an increasingly large part in the church's work of winning the world to Him.

Rev. Clifford Lewis, the American evangelist, spoke on the Young People's Programme taking for his text Isaiah 6:3 which portrays the Prophet's Vision and Call in the temple. He challenged his hearers to consecrated leadership, reminding them that if Christ's work fails it will be because *we* fail Him. Since we are saved to serve, we should claim our privilege to witness for Christ. But we must get rid of all secret sins that we may be used of God's Spirit. He left three words with us, *Experience* — of regeneration; *Expression* — a demonstration of God's love; and *Enthusiasm* — full of earnestness for winning others to Christ.

Saya U Ba Ahn, teacher in the Agricultural School, sounded a clarion call to the Youth of Burma to awake to the possibilities and the untouched resources of Burma, their native land. Learning from peoples of he western world the youth of Burma should regard as a sacred trust the family property as it comes to them, rather than short-sightedly surrendering it to the money-lender. We need in Burma those who are keenly loyal, even though they may make mistakes.

At the evening session — the C. E. Rally — Saw Chit Maung gave one of his characteristic messages, best suited to the large and enthusiastic group that eagerly listened. Some thirty-five Endeavorers came from Toungoo by bus and train; and a few came for the day from Mandalay. It was a day of inspiration for one and all.

Worship services on Sunday were held in Burmese, Karen, Kachin and Chin languages. In the Burman High School Chapel, assisted by excellent music by the choirs, the morning service in Burmese was conducted by Rev. M. L. Streeter, Tavoy, who preached on "What Regeneration Means to Me," text, Rom. 8: 8-9. In the evening, in a service presided over by U Tun Myat, Superintendent of the A. B. M. School, Pyinmana, and a college friend of Saw Chit Maung, who gave the message, the audience enjoyed another feast, delivered in a most telling manner, which made us all grateful to God that He had called him, while yet in college, from he ways of sin to an ever broadening path of Christian service.

Teaching Subjects considered. Not the least interesting feature of these ten days together were the special visits to the Agricultural School Farm, where interesting comparisons could be made as to methods and results and to the Child Welfare Clinic, which has come to be recognized as an indispensible element in the life of Pyinmana. On succeeding days the Institute was invited to see in detail the chicken pens, and egg packing system in which the Agricultural School gathers for miles around eggs for sale and shipment after they have been tested and graded, which plan aids the villager and enlarges the service which the school may render to the community. The visit to the barn and the pigs enabled us to understand why special care and food render these pigs of a superior quality to his village neighbour. It was also our privilege to go to the Government Forest School.

We may consider the further subjects of interest brought to our attention by mentioning the guest speakers who periodically addressed the Institute. Mr. Angus MacLean, Deputy Director of Agriculture, explained the manufacture of cane sugar. U Hla Ohn and U Ko Ko Gyi, also from the Agriculture Department, spoke of the work of that department and how it seeks to help the rural areas. Dr. Tha Saing of the Government Takone Village Projects spoke more in detail of the Government's effort to overcome the unsanitary handicaps of village life, besides giving a most interesting lecture one evening on "Public Health," in general. Daw Moe explained "Child Welfare in Rural Areas" much to the enlightenment of us all.

U Sein Ywet, Inspector of Schools, on tour from Mandalay gave two vigorous messages to the Institute on "The Duties of a Village School Teacher" and "Some of Burma's Educational Needs." Speaking as an Educational Officer of the Government, he frankly pointed out both weak places and suggested remedies for the same. For us who listened it was both convincing and profitable.

Other interesting subjects included in the wide scope of the curricula were "Co-operative Societies," by U Thein Maung; a discussion by the officers of the Government Veterinary

Department on their problems in the rural areas. U Ba Kin, who was a regular member of the Institute throughout, gave a report of his efforts in the Peg Yet Project since 1934.

Naw Hla Min interpreted three interesting papers on "The Health of Village Life and Home," by Dr. R. B. Buker of Kentung, and the obstacles there encountered.

W. H. Cummings gave to us in Burmese timely messages each day on the soil, food to be given to farm animals, and many other general helps that villagers need to know.

Again this year the Home Arts School of Maymyo was represented, the six girls making a real place for themselves and the school in the programme of the Institute. One could not help being impressed with the practical preparation for a life of service which all in that school are receiving at Maymyo.

Besides the happy address of U Kywe, Sessions Judge, Pyinmana, on "Citizenship in the New Burma," which we are assured will be but the beginning of other courses with this emphasis, we were all grateful to Dr. A. Meah and his wife who spoke on "Sex, Health and Social Purity." On the invitation of Mrs. Smith the ladies of the Institute and Pyinmana — about sixty in number — gathered for tea and listened to an address on "Social Purity" by Mrs. Meah and to Daw Hannah on "The Ideal Woman." So enthusiastic were many of the ladies that it was suggested that such meetings might well be held throughout the year, with profit.

On the closing day, after words of appreciation and high resolve by many who had enjoyed the Institute to the full, "A Vision of Service for Burma" was given by the writer, closing with short prayers of consecration for the real task which lies ahead this coming year.

M. L. Streeter.

Generalities

While we were at home one of my aunts asked George whether there were missionaries who believed so-and-so, which happened to be a theological item. George replied, "It is this way, Aunt Cora, missionaries are very much a cross section of the churches which send them out. Some believe so-and-so, and some do not." Since then I have thought of that answer very often and have decided that there are very few general remarks that can be made about missionaries, for we are individuals in our thought-life, our social-life, and our spiritual-life and likings. For instance there may be a few who feel that they are working for the people rather than with the people, but that does not brand missionaries generally thus. My experience is that I feel that I am working for some groups of people and with other groups or individuals, this varying according to the groups and sometimes varying with the form of work. I imagine that this is true of people who are engaged in Christian, social and religious work at home, and in other places. It is true that we do not get as close to the people as a whole socially as we want to, and please notice — as we *want* to. How we long to be closer! There are things over which the missionary has little if any control that stand in his way. One is that he usually holds some executive or administrative or teaching position, which fact makes people hesitant about drawing close; another is the difficulty in using the language fluently; another is his color. When and where noticing the difference in skins began I do not know, but I know that the missionary is handicapped by it and wishes that the people would forget that he is of another race, and he does more to overcome the gulf between races than any other professional. In fact the increasing frequency with which one sees com-

mittees largely indigenous and meets people of the country at dinner parties shows that we are trying to lessen the gulf. Lessening that gulf in every way possible is a part of our job. I prefer to call our work a job, rather than a position or a profession. We have real work to do. We came to do it, not for personal gain, but for the betterment of humanity through the Gospel. If there are some who look upon their work as a bread-and-butter job, they need not be made the basis for general remarks, for there are among us some who are here for the sake of the work although they were offered better paying and lighter jobs at home. Neither type can be made the basis for general remarks. We would be ingrates indeed were we not thankful during the depression for the bread-and-butter side of our jobs as well as the chance-to-serve side. During our furlough as I went marketing I sometimes passed through a section of the city where many unemployed lived. I used to feel sorry for them for their undernourishment, and equally as sorry for them for their enforced idleness. I know that some of them would have been glad for work for the work's sake as well as for the wages earned. We should be thankful that we were allowed to keep on with our work and that we had enough to live on. Missionaries who stayed on an extra year, knowing that their jobs ended at furlough, are to be admired for serving another year instead of giving up and hurrying home to find jobs. Again, it is quite evident that there are many among us who are not here for money's sake, for they take on extra tasks, many of them quite time-and nerve-consuming, and expect no remuneration except the satisfaction of knowing that they are helping a good cause in needy places. It is this same spirit for service that drives one to leave children at home. The fact that business men do likewise does not in any way alter the fact that leaving one's children is a real sacrifice. It is for the business man too. Just one thing is different and that is that the missionary does it for the sake of others, and usually for a longer period of time. For the sake of others — I believe wholeheartedly that *that* is why most of us are here. I can not believe that anyone deliberately works for his own personal advantage at the expense of either the mission or other missionaries. We all do not see situations in the same light and it is easy to attribute ulterior motives to those who do not agree with us. As a matter of fact, their motive likely is as unselfish as ours.

This may seem like a pat-yourself-on-the-back appraisal of missionaries. It may seem so, at first thought, but it is not. I know we do fall short many times and we must stop and take stock often and thoroughly. But if there is one general remark that can be said about missionaries it is this: They do take stock often and well. It is shown by how often we ask ourselves in missionary prayer meetings whether or not we are living up to the standards we set out to reach or that are expected of us. That is all as it should be. But let us beware of seeing flaws in individuals, here and there, and thinking that those flaws are general. Let us not brand ourselves before ourselves and before others as either whiter or blacker than we are. And let us remember that there is as much danger of stumbling and missing the goal from hanging one's head too low as from carrying it too high.

"Our Father, help us to have self-respect so that we can stand unjust blame. Save us from conceit and pride, but do give us the witness of a good conscience. Teach us so to live that we shall not bring shame into our own minds. Help us to have a record which is acceptable in Thy sight. Amen."

Esther Josif.

Moulmein — Karen

We are on the steamer, returning from the pastors' Bible study, in Kyain, where we have enjoyed a fine time for the past ten days. There were in all over ninety in attendance.

The morning prayer meetings were rich in helpful suggestions, each being led by a chosen leader. The theme of "Fruitfulness and Spiritual Growth Through Suffering" loomed large in this hour, though it did not seem premeditated that all should think so much on this theme.

At ten o'clock the Book of Phillippians was presented. At eleven, "Pastoral Psychology;" at two, "Major Needs of Moulmein," and at three, "Sermonizing." We were so happy to have four men, each well-prepared to take these four subjects. It was a most happy and valuable time. For next year, "The Book of Galatians" and "Church History" are to be the leading subjects.

The Home Mission meeting on the 30th September was notable for its unity of thought and expression. It seemed that the words "Whatsoever things are lovely, — of good report — think on these things, and the God of Peace will be with you," had been taken very seriously. Most spirited and lengthy of all the discussions was the question: "How to work more effectively among the Pwo Karens." It showed a live interest on the part of everyone present. Out of that discussion we expect some definite plans to develop soon.

The work in eight sections of our Home Mission work was presented by as many leaders, and the two hours devoted to this report was inspiring. One of the happiest things about the whole series of meetings was the harmony of thought and eagerness to understand and appreciate the viewpoint of others. Men were willing to forego their own opinions, when they were found to be in the direction of disharmony. One of them said: "The Spirit of God seems to be working among us." May He lead us into ways of great usefulness.

Saturday night. This has to be finished at the end of a heavy day. We have visited the Leper Home, and completed the purchase of a garden and house for the doctor, the place we tried for a year to get. Now it will be put in order, and next month Dr. Ba Tun will be living there, if all goes well. The place is crowded, as there has been a large number all rains, averaging 142.

We are trying to get caught up with a lot of work so as to leave for Maymyo for three weeks. Enough for to-night.

A. J. Weeks.

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Field Secretary's Travel Report

(Continued from Page 137 September News 1937. This is the last travel report from C. E. Chaney as Field Secretary)

Last Report to March 27, 1937

April	8	Left for Taunggyi Conference.
"	10—19	Conference, Taunggyi.
"	21—22	Ref. Com., Taunggyi.
"	23—26	Kutkai trip.
"	29	Left Taunggyi for Mogok.
May	1—19	Mogok.
"	21	Rangoon.
July	9—12	Pyapon.
Aug.	18—24	Moulmein.
"	23—28	Henzada and Bassein.
Sept.	8—9	Pegu.
"	9—10	Nyaunglebin.
"	14	Tharrawaddy.
Oct.	19	Left for Bassein Conference and Convention.
"	25	Return to Rangoon.
Nov.	10	Handing over accounts to Mr. H. W. Smith the new Field Secretary.
"	25	Due to sail for U. S. A. via Pacific.

C. E. Chaney,
Field Secretary.

From the above you will see that our travel schedule for this month begins the 25th "down by the river-

side" where I shall for a short time lay my Burma burdens down and at Los Angeles January 17 be prepared to take up some others in their stead. In laying down the burdens and responsibilities of this Office I am conscious of a strong personal tie to each member of the Mission, which the long continuous service here has given us. It will be a relief to lay down the burdens but it has been wonderful to have had these thirteen years of living through with you the many problems and victories of the past decade.

When we left Burma in 1930 our exit was followed by a series of calamities: the earthquake, race riots, rebellion, jail riot and Shwe Dagon fire. We trust that no such demonstrations will mark our absence this time.

Those of you who have been on furlough well know how eagerly one looks for and welcomes news from the Mission and friends in Burma. We hope that the many hundreds of letters we have written you from this office and from our home will now prove to be the "casting of bread upon the waters" which will return to us in many letters from Burma.

Our schedule for the next year is as follows.

Nov. 25 sail for Singapore.
Dec. 2 sail from Singapore S. S. *Pleasantville,* Klavernese Line.
Dec. 22 Manila.
Dec. 25 Christmas Day Hongkong.
Jan. 17 Arrive Los Angeles.

Never having been in California and with the hope of being allowed to return to Burma, we felt it necessary to put ourselves right with a small but noisy group of enthusiasts out here, so we shall spend a couple of months in southern California and "investigate" the glowing reports about that part of "God's own Country." Unless the weather is very "unusual" and we are not "sold" to the proposition, we may come back to join their raucous chorus. In the spring we shall go east and spend part of the summer at Chatauqua; the fall and winter will be spent at Ventnor. Mail sent to the Rooms will always reach us. You will probably hear from us on the way home, for it might prove too much for our health and happiness to cut off the stream of correspondence too suddenly. However, from the 10th of November we expect to have two weeks free to close out personal matters and empty the house which will divert our attention and keep us out of the way.

Our best wishes and prayers will continue with each one of you. Especially do we extend them to Mr. and Mrs. Smith who will be here at "The Secretariat." There are still many matters of large importance and difficult of solution to be passed on. In all this Mr. Smith will have our deepest interest and sympathy trusting that in co-operation with the Reference Committee and Conference the wisest possible solutions will be found. It will of course be impossible for any one person to do all that has been done by two persons, the Superintendent of the Press with its other responsibilities, and the work of the Field Secretary, especially the field work. But necessity is the mother of invention, changing conditions in the Mission at present require some further adjustment in the administrative work in order that the depleted condition of our field staff shall not work unnecessary hardships to some of the units of the Burma Mission. Thus far the Burma Mission has faced with wisdom and courage born of faith in God the changes of the past decade, I have no doubt or fear but that we as a Mission shall continue that record. And now with love and best wishes for you all we say "Good bye, God bless you."

Clarence and Elsie Chaney

Publicity Committee

The plan for distribution of publicity material has worked even better than we hoped for. The first issue of three leaflets (copies of which you all received) were mailed home in August and early September. The replies to the covering letter sent out with each packet are beginning to come in. So we are not sending them just into thin air. We know who is getting them and whether they are really being used and distributed. More mailing lists from our missionaries who did not get them here in time to have a share in the 22000 (that last cipher is not a mistake) which were sent out on that first mailing, are still coming in.

Now with the next issue of three ready for the press and to be mailed so they will reach the churches just *after* Christmas, we can still receive mailing lists, but remember we do not want *churches* or *people* duplicated. Moreover if you expect any large number to be sent out it would be well to send a contribution to the Publicity Committee toward the postage. The appropriation for publicity work as it now stands will not stretch to the many thousands which our missionaries can and should touch in this method of distribution. In the last mailing we reached over 700 churches.

The mission press most generously did all this printing free, even to an extra thousand over and above my original order, which proved H. W.'s superior judgement for out of the total 32500 printed I have only about 150 of each kind left. Just how far we can ride on this kind generosity I do not know for with the lists now in hand we shall have to go on to several hundreds more. But we plan that the next leaflets shall be only half as long as the others.

Mrs. H. W. Smith is to be in charge now and your lists, pictures, articles and communications should be sent to her.

Elsie N. Chaney.

Judson College Notes

Enrolment.

This year the enrolment has reached 337. This is the highest regular enrolment in the history of the College. The following are the total enrolment figures: 197 Christians, 75 Buddhists, 48 Hindus, 14 Mohammedans, 3 other; 117 Burmese, 108 Karens, 70 Indians, 22 European, 10 Chinese, 4 Chins, 2 Kachins, 2 Mons, 2 Shans; 102 women, 235 men. There are 248 students in residence, 157 men and 91 women. Ninety-nine students receive aid in some form.

Religious Work.

During the last year the membership of the College Church was 46 regular and 122 affiliated members. Seven were baptized. The Church has adopted a budget of Rs. 1,119 providing for the salary of Thra Pan E, the missionary at Inle Lake, a helper at Pangwai, neighborhood Sunday-school work, and running expenses. In addition it gives annual Sunday offerings to the Convention, Baptist Missionary Society, Baptist Orphanage and the Christian Literature Society.

Two Sunday schools are carried on for Burmese children of the nearby village, with 12 teachers and 107 students. The Indian Church, which arose from work carried on by members of the college, meets regularly in the chapel and its pastor is a genuine evangelizing influence. The school in the servants village continues to fill a need under the auspices of the college.

During Christmas Vacation between 700 and 1000 delegates are expected at a Conference of the Student Christian Movement of India, Burma and Ceylon, which is being held at Judson College.

Word has been received of the appointment for Religious Work leadership of Dr. and Mrs. Kenneth Hobart, who have been missionaries in South China. Dr. Hobart is of the University of California, Berkeley

Baptist Divinity School and Yale, and Mrs. Hobart is a graduate of Franklin. They should be a great strength to our work.

Student Activities

We aim to make the work of the college serve both the educational purposes of classroom work and broader purposes in helping young people to meet responsibilities, to develop self-discipline, and to gain an outlook stimulating to a life of service. Students assume definite responsibilities both in the internal and extension activities of the College. Students make arrangements for the weekly prayer-meetings; they are active in Sunday School work for children of the neighboring village and in village improvement projects; the Student Body as a whole is organized in an Association with its own officers and Executive Committee; a broad programme of athletics is provided and efforts are made to maintain a wholesome standard of social life amongst students.

Staff.

We are glad to welcome back to Burma Miss Agnes Darrow, as lecturer in English in the College. As many will know, she is the daughter of former missionaries in Burma, Rev. and Mrs. A. C. Darrow, and she is coming to the College after completing M.A. work in Columbia University.

We also welcome Mr. Samuel Raj to the staff, as lecturer in Economics. Mr. Raj is an Indian Christian who had a distinguished undergraduate course in Madras Christian College and has just returned from three years post-graduate work in London University.

G. S. Jury.

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My cook who was with me ten years needs work as I have none for him now. He is an excellent cook and driver. Is also a fairly good electrical mechanic — a Burman Buddhist — married. If anyone wants a good cook or driver please write me.

L. B. Hughes,
Taunggyi.

An Appeal

Dear Friends of the All Burma Orphanage,

Again I am making an appeal to your generosity on behalf of our orphans residing in the Ma Ohn Home, Moulmein. This time I am asking you to send us any extra toys which you may have from White Cross boxes. We have not toys at all for our children, big and little, to play with, except a few games which I have recently purchased. Not long ago I asked our boys and girls what they would like and they mentioned the following; dolls, tops, balls, jacks, marbles, mouth organs, badminton cocks and racquets and a badminton net. These and any other toys and games suitable for children ranging from five to eighteen years of age will be greatly appreciated. You may send them to me any time between now and Christmas, and they will be given to the children for special Christmas gifts.

Thanking you in behalf of our children,

Sincerely,
Beryl E. Cummings,
Superintendent.

Wedding

Friends of Saya U Ba, T.P.S., will rejoice with him in his marriage on October 26 to Daw Pyu Dwa. Saya Ba is best known as the Headmaster of Cushing High School where he served for many years. During the past year he has been serving his time at the B. B. M. High School, Meiktila.

Arrived

On October 18, by S. S. *Karapara* from U. S. A. via Calcutta Dr. Anna Barbara Grey.

On October 19, by S. S. *Yoma* Dr. and Mrs. Gordon S. Seagrave and two children.

Mr. William Hackett, on October 4, from U. S. A. via Madras, for work in the Judson High School, Moulmein.

Miss B. A. Pond, on the S. S. *Yorkshire* on October 9.

Miss C. L. Johnson, on the S. S. *Burma* on October 5.

Miss Mary L. Parish, on S. S. *Tilawa* from Singapore, on October 10.

On November 2, by the S. S. *Pegu*, Miss Agnes Darrow, for work at Judson College.

Born

The Rev. and Mrs. E. E. Sowards, on September 25, Erville Irwin, weight 5½ lbs, at East Liverpool, Ohio.

Died

On Saturday, October 30, at Taunggyi, Miss Ruth Whitaker Ranney, aged 80 years 8 months and 6 days.

Henzada Youth Activities

If you had been in Henzada a couple weeks ago, you might have attended the second Burman Young People's Social of this season. Everybody — even those who seem to be a bit shy — had a great evening. The last social gathering of about three months ago was in the form of a C. E. Sports Day. The one recently was centered around the idea of "Schooldays." Playing all sorts of games we had classes in Arithmetic, Spelling, English, Geography, History, Art, Gymnasium, and so on, ending up with a college entrance examination. Working with these young people not only gives one a joy but also the hope that the future church of Christ will prosper here in Burma — for they are a fine lot.

But in connection with the Christian Endeavor work with which I have become closely related this year, the biggest event took place last week when we had our Annual C. E. Rally over at Bassein in connection with the Burma Convention. It was indeed a fine gathering of young people. And for one who had ever been to the Bible Assemblies up at Maymyo or similar youth gatherings in America summer assemblies, such days were recalled as those hundreds of young people gathered for their annual Rally. Not only did we receive excellent co-operation from various societies in presenting a splendid sacred concert of various musical numbers and a most worthwhile drama, but also we were fortunate in having Dr. Beaven, of the Colgate-Rochester Divinity School, Rochester, N.Y., as our guest speaker for the afternoon worship service. What a stirring message Dr. Beaven did give us that afternoon — so genuine and rich with the personal touch which he has when speaking to any group! His message was one which none of us will forget for a long, long while. For those who did not have the privilege to attend the Rally the salient points might be noted here.

Along the general theme of "Builders of To-morrow" he emphasized the idea that becoming a Christian is one thing, while becoming a full-grown Christian is another thing. After we "choose" Christ and His way of life, ours is the task of "growing" into the likeness of Christ. That is the greatest mark of a growing Christian: being one who is continually desiring to grow in Christ-likeness. Such can be accomplished by taking responsibility in Christian work, the greatest of which is developing strong Christian churches. For just as many of us realize: the strength of Christianity is in churches, not in schools, hospitals and other institutions. The church should be the foundation of all these other worthy pieces of mission work. And it is up to the youth of to-day to see to it, to take the responsibility of building strong Christian churches for the future. It was indeed a challenge we all felt is so necessary for the future work which is before us and such a practical way in which we might grow as Christians. With such a spirit and thought pervading the group — not only of the C. E. group but the entire Convention — one was aware that the success of the Convention was not due primarily to the striking and beautiful building in which we met, nor the crowd of well over 3000 people who came from all parts of the country: but the thought and compelling idea which was left with us through this address and many others who spoke to us those days. One felt that the theme of the Convention "Going Forward With Christ" should be personal if our mission work is to grow and go forward.

Cecile and Cecil Hobbs.

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There is nothing that so hampers us as secret reliance on something in ourselves.
Andrew Murray.

Anglo-Karen Dictionaries

"The Anglo-Karen Dictionary" by Rev. G. E. Blackwell "assisted by several Karen writers" has just come off the press. It will fill a long-felt want for the old dictionary compiled by Dr. Wade and Mrs. Binney has been out of print for nearly twenty years. The MS. of this new book has been through many hands since the time the writer of this review began work on it in 1921. But it finally found one who could carry it on to completion when Mr. Blackwell was persuaded to take up the task. Though at that time he had not been long in the country he was willing to co-operate with Karen writers one after another, several of whom did not seem to have the accurrate scholarship the job required, till at last he had the MS. ready for the press.

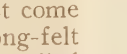
As I turn the pages and check up the definitions of English words in the Karen, I cannot but admire the patient scholarship of Mr. Blackwell in doing such an admirable piece of work which will make him to be remembered as long as the Karen language is used.

There were limitations of the number of words and of the scope of the work put upon him within which he has faithfully kept. But despite these he has managed to bring out the diverse meanings of many of our words in the Karen so as to enable the Karen reader to find them all laid out before him.

Surely Mr. Blackwell is to be congratulated for bringing out such a compact and scholarly work and he will have the sincere gratitude of the Karen people and all others who use Sgaw Karen.

The Press has gotten the book of 543 pages out in an attractive and usable form and is to be highly commended for the press work in combined English and Karen type. The book sells at Rs. 3, the low price being made possible by the Wade Printing Fund of the B. B. M. Convention.

H. I. Marshall.



Meiktila Burman Work

I have just received an interesting letter from Mr. Dudley, in which he states that he would like to have his present address given in the NEWS. The address is: Rev. H. E. Dudley, Keys Ranch, 29, Palms Route, White Water, California, U. S. America.

Brother Dudley gives an interesting account of some of his experiences in personal work, presenting the gospel of Jesus Christ to those who are as yet without the Saviour. It seems a pity that we can not have back in Burma, a worker such as Brother Dudley, with such zeal for souls, such experience in the Burman work out here, such competence in the Burmese language, and with the confidence and love of the Burmese people themselves. I have heard it said, that Mr. Dudley is the most loved by the Burmans, of any missionary among us. I happen to be in a position to know also, that he enjoys to an especial degree, the confidence of the officials and other British residents of the country.

Some time ago, a book entitled "Statistical Photographs" was prepared with the expenditure of much time and effort, in the Field Secretary's office. We have all received copies of this book. Unless I am much mistaken, this book, officially prepared and sanctioned, establishes the fact that Mr. Dudley had, on his field of Meiktila — or perhaps we had better say, that the Meiktila field, while Mr. Dudley was there, had larger evangelistic results, than any other field on the Burman work. What is the use of laboriously compiling these statistics, and making these graphs, unless we act upon them?

A. C. Hanna.

Evangelism Simply Friendship On The Highest Basis

"Oh, you don't love me, you merely love my soul!" That is what an English society woman in Rangoon told one of our missionaries before a genuine friendship in Christ won her to Christ's way of life with "the passion for souls" which must result in all who truly follow Him. But the snare is one of "professionalism," even "scalp hunting." Most of the Churches however, is no danger on this score; rather the majority of Christians suffer from indifference or doing good things, social service, the second and third best, instead of the "one thing needful." Christ's first and last command to His disciples was to become "fishers of men" "unto the uttermost parts of the earth." But Christ's emphasis is on the saving and changing of the whole man for time and eternity, the making of the entire life Christlike, for this world as well as for the next. He never commanded to go and save souls but rather to go and save *men,* to bring all men into His wonderful friendship. In chapters 14 to 17 of John's Gospel we see how Jesus spent His last hours on earth in perfecting that wonderful Fellowship with His disciples, this fellowship being His true Church, a divine, supernatural eternal Fellowship, a spiritual organism, not an organization. The Apostle Paul expressed the same idea of the fellowship of the friends of Jesus who have obtained this heavenly, Sermon-on-the Mount quality of life in one simple yet profound phrase which occurs some seventy times — "In Christ."

I never did like "to have my soul saved" and I find that other people despise "being saved" but no one objects to this genuine friendship in Christ. The world is longing for a kind of friendship that lasts, the kind that grows richer, sweeter, finer as the years go by, the kind that is just too wonderful to die (see 1 John 3:14). Evangelism is simply friendship on the basis of Jesus' uncompromising honesty and love. Theologians would ground this in the very nature of God, in His holiness and love. "Ye are my friends, if ye do what I command you." (John 15th).

But how is this divine kind of friendship formed? You say: "By the power of the Holy Spirit" or "It is a fellowship of regenerate or changed lives, i.e. Christlike people." etc., etc. But what is our part in forming such quality of Fellowship which is the only hope of the world? Before the World War Prof. H. B. Wright of Yale taught these four laws of divine friendship: (1) The Gifts of a friend, (2) The Self-Revelations of a friend, (3) The Wounds of a friend, (4) The Sacrifices of a friend.

The first principle of vital friendship is suggested in Gandhi's words to John R. Mott: "You must *not* make conversion the price of your service to the 'Untouchables.'" "Dean Inge when he was ordained received two precious words of advice which he said have stayed with him all these years: "Be disinterested." This does not mean be indifferent but it does mean to meet the needs of men wherever we are, as did the Good Samaritan. In the October number of "World Dominion," the editor brings up an old problem: "Is the medical missionary justified in looking upon physical healing as an end in itself? The answer is "yes" and "no." Love cannot stop short with healing of the body when the soul is sick. When a man has got the best thing in the world, he naturally wants to let other people know about it." Friendship of the highest sort will give all the necessary material help and then go on naturally to the moral and spiritual needs.

The next law of friendship just naturally grows out of the first: the outward giving has to be followed by

inward giving. One of the greatest regrets of my college days was at never knowing the inward depths of a college roommate. Superficial friendship satisfies no one. In my youth I had high and romantic ideas about friendship but all too soon I became disappointed, if not a bit cynical, about bringing these visions of friendship into reality. It was Henry Wright who showed me twenty years ago that they were possible but only within the past five years have my fondest dreams been more than realized! Seven years of Gospel Team work opened up some marvellous friendships. These began with what we called our "Round Tables" which we held after a Gospel Team campaign in which we honestly told each other what we had gained, the lessons we had learned, or the failures made, or perhaps mentioned to our team mates our next spiritual steps. This worked so well that we found we were more effective in our evangelistic work if we also held a "Round Table" before the campaign began. We found we worked together better when we let each other know just where we were morally and spiritually. Sometimes it was painful but it was healing pain, what the New Testament calls "The Godly sorrow that leads to repentance."

For years I was unable to help married people in difficulties until several good friends of mine told me how God had solved all their marriage problems. Since my wife and I have learned to listen to God to get the convictions of our own sins and failures and to realize that each is responsible for his or her own attitudes regardless of any faults of the other, we have been able to teach other married couples to get God's answer to all their problems. In America over one-sixth of all marriages end in divorce and the Church has *not* been solving the problem. Are we sure Christ has the answer to all problems — even the most difficult of marriage problems? Are we sure that we Christians can give this answer to the whole world if we will give people that friendship of complete honesty, of loving transparency?

Jesus Christ told His disciples all about His temptations as well as His victories. "I call you friends because I have imparted to you *all* that I have learned from my Father." (Moffatt's translation, John 15:15). Are we willing to reveal our inmost depths whenever necessary to help our friends to the highest? Is this kind of friendship the supreme thing in our lives? Do we constantly aim to put *all* our contacts and friendships on this highest basis of divine friendship? Is evangelism the one dominant purpose of our lives? If so, whenever necessary in order to get men into this divine friendship, into this friendly life in Christ which is effective in "the family-izing of men and home-izing of earth," are we willing to submit to His "costly process of self-revelation?"

Joining the organized Church, of course, is *not* the main thing in any vital New Testament evangelism. The Church as The Diving Fellowship is what won the Roman world and only such a New Testament quality of Fellowship will win the world to-day. A Church on a lower basis is neither in accordance with that of the Apostles nor of the will of God. We all desperately need such a Fellowship in order "to outlive, outdie, outlove the pagan world."

President Wilson said: "It was sometimes necessary to knock a man down to save his soul." Be that as it may, the Lord Jesus Himself had to check His dear friend Peter (who was later to be the first rock in His new Fellowship), by telling him that his attitude was satanic. One day an English friend of mine told me on a very hot day when I was inclined to be irritable: "My, but I should hate

to have seen your face before you were changed!" Not very long ago one of my friends whom God was using to further my spiritual growth said: "Your greatest sin is that of self-defensiveness." Five or six years ago a Burman friend said to me that it was no use for him to check me if I kept making excuses for myself!" This illustrates that third great law of creative friendship, of eternal friendship: "*The wounds of a friend.*" It is the application of this which prevents us from going soft and saves us from sentimentality. His biographer says that no one dares to tell Mussolini the truth except his favourite daughter Edda. Loving "checking" keeps us sane! It saves us from that greatest foe of our spiritual life — self-deception. As the modern psychologist would say, it keeps us in touch with reality.

Now, giving the wounds of a friend is a dangerous business because it so easily degenerates into fault-finding and that despicable business of confessing other peoples' sins! Dr. Stanley Jones says that all groups of whatever sort need to beware of "mote-picking." It is impossible to keep right without the power and love of the Holy Spirit but it is so easy to fall from God-controlled "checking" into that of self-will. Two people who have helped me most in their "checking" have been those who have done so with far greater pain to themselves than it was to me! That is the finest quality of friendship in all the world.

The last law of friendship is the law of *continuance* or what Wright called the *Sacrifices of a Friend.* I thank God for the friends He gave me in 1932 who have continued until this day to write letters to me and to keep up their sense of responsibility for my "being changed into likeness to Him, from one degree of splendour to another, for this comes from the Lord who is the Spirit, "(Goodspeed's translation, 2 Cor. 3:18). The few spiritual leaders God has used me to develop have required that I continue to sacrifice my time, money, thought, prayer and love without stint. If I would have what John calls "fruit that lasts" or converts that stick, I shall have to stay by them often times for years.

Not long ago some young men in Rangoon stood up in an evangelistic meeting in response to the call of an evangelist. One professional Christian worker did nothing about the new decisions except ask the question: "Did they get baptised?" The baptism is useless or even detrimental, unless these new converts get the victory over their sins and that quality of friendship which enables a fellow to get consistant and increasing victory! This continuous, victorious living will win the Buddhists! Christ died and rose again to give us victory not only from the *guilt* of sin but equally from the *power* of sin. God's will is for us to have the victorious life here and now for this life, not merely for life beyond the grave. But this kind of life has been impossible for me except as I have had this kind of friendship which holds me to the highest. It comes through friends in Christ who "will not let me off nor let me down."

Specialists in nervous diseases give us their rule: "The healing is in the rapport." Intelligent friendship! For the Christian worker, this obviously means that our sins and, even many times our diseases, are cured by this Christlike quality of friendship. Friendship in Christ is not merely a most desirable luxury; it is the supreme necessity!

— V. W. Dyer.

Every man stands between two worlds, each of which claims him for its own.

Sir G. Adam Smith

All Forgiven

A good conscience—what a priceless possession it is!

It is a conscience whose fears and alarms have been quieted. It sees and knows its Saviour. It rejoices that He has cancelled its guilt and has set it free. The tumult is changed into a calm. The black indictment is obliterated by a pierced Hand. The sorrowful years of banishment are over.

It is a conscience which is tender and sensitive. It detects the far-off shadow and semblance of evil.

It is a conscience operative and powerful. It rules and directs the whole man.

It is a conscience which is governed by the Holy Spirit. It listens for His slightest whisper.....It is not its own guide and end; God is its all in all.

Alexander Smellie.

The Soul's Quest

The man who has however dimly seen God, will abhor himself. He will be attracted by the beauty of God's holiness, and longings will be awakened in his mind which cannot be satisfied with anything less than God Himself. And it is to be noted that it is only as we maintain this developing desire after the holiness of God that we can really come to understand what sin is. It is not the experience of sin that can teach us about sin, but the knowledge of it gained through communion with God. This means that conviction of sin is not something which belongs merely to an early stage in the Christian life.

J. Russell Howden.

BURMA BAPTIST MISSIONARY CONFERENCE ELECTION BALLOT

For 1937-38

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b.	Vice-President — Elected	Rev. G. A. Sword
c.	Conf. Secretary — Elected	Mr. F. G. Dickason
d.	Field Secretary — Elected	Mr. H. W. Smith

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		(2)	Mr. F. G. Dickason
b.	Two Elected from the rest of Burma ..	(1)	Rev. J. M. Smith
		(2)	Rev. M. C. Parish
c.	Two elected from the rest of Burma ..	(1)	Miss Lucy Wiatt
		(2)	Miss Rebecca Anderson
d.	One elected from the whole of Burma ..		Mrs. Jury

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Ballots issued 116 ; Ballots cast 111

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